- 13. Whom (Siva) the holy Bramha', lord of the three regions, having bathed his emblem, $Mer\acute{u}$, the golden spot situated in the centre of the mountain Lokaloka, the seven oceans and islands, with the water of Ganga is worshipping day and night. This is the very Siva Bramheswara.
- 14. This temple shines above, adorning all the firmament; like the summit of a mountain, or the evening lamp of the assembly of the youthful goddesses; from it all the regions have been lighted up by the lustre of the rays issuing from the golden halasa (pinnacle) shining on its summit.
- 15. By her (Kola'vati) were given some beautiful women to him (Siva) who had eyes like that of the fickle *khajjama* (wagtail) and who were bright like the sparkling and immovable lightnings of the sky by the exquisite beauty of their limbs, adorned with gemmy ornaments, of lovely heavy-swollen bosoms, piercing through the eyes of men, like the beam of their own eye.
- 16. Purushottama Bhatta, the best of poets indited this eulogy, which spreads the white fame of the rajas of the lunar line; who was learned in the vedas, grammar, political science, poetry, logic, &c. &c. and, like Brahma, of true, pure and humble understanding, and (born) of an innocent family.
- 17. So long as the earth with its mountains, forests, and seas, the sun and moon which are the two eyes of the three regions and the *Auttonapadi* (the north polar star) which is above the earth, shall endure, so long may this eulogy exist as nectar in the mouth of every one.

On the 3rd of the light half of *Phalguna* of the *Samvat* 18, of the victorious reign of rája Udvotaka Kesari Deva who was most rich, king of kings, a rája of the lunar line and lord of *Kalinga*.

V.—More Danams from the Sanchi tope near Bhilsa, taken in impression, by Capt. T. S. Burt, Engineers. Translated by Jas. Prinsep.

Capt. Burt has gleaned all that Capt. Smith, of the same corps of Engineers had left undone at the Buddhist monument of Sanchi described in my last volume. His facsimiles were presented to the Society two months ago, but I have been too much occupied with more important documents to take them in hand, as nothing could be expected from them but a continuation of the catalogue of donors to the building. Nevertheless every word in the old character is worthy of preservation: it helps to restore the lost dialect,—it proves the constancy or otherwise of the orthography:—the style of names and titles. Upon looking back at my former readings I perceive very numerous errors which I could now readily correct, but it is hardly worth while, as the Páli scholar will at once discover them, and others will not care for trifling

grammatical niceties. As all of them are read through their analogy to Sanskrit words it is probable that my pandit may still err in apprehending some of the equivalents, especially of the adjectives.

It is a rather singular fact that, while none of Captain Smith's dánams mentioned the city of Ujein, the majority of the present list have the initial word Ujeniyá, 'of Ujein.' This I suppose must have proceeded from the former officer having taken his specimens chiefly from one side of the tope, while Capt. Burt naturally undertook the opposite side, as previously unexplored; and the good people of Ujein may have liked to see their names as much together as possible.

There can be no doubt (as Capt. Burt writes) that the object recorded by each was the gift of a stone or pillar of the enclosure, or of the money to pay for its erection; and we know that the habits of the Buddhist priesthood who live by alms, would lead them to the houses of rich devotees in the flourishing city of *Ujein*, and the well endowed monasteries and convents of the neighbourhood, to raise funds for the work they had in hand, which was perhaps merely to make the enclosure; for the stupa itself, as we have seen by the published extract from the *Mahávansa*, was erected at the expense of the local rája, under the circular mandate of the emperor Asoka.

I have introduced the whole of these fresh inscriptions from Sanchi in Plate XXIII. on a reduced scale; numbering them in continuation from the former plate.

It is unnecessary to repeat them in type,—I therefore confine myself to a transcript of each in Roman characters.

No. 22. Ayachudasa antevásino Balamitasa dánam thabho. "This pillar is the gift of BALAMITRA, the well-tonsured pupil."

Or Aya chuda अथचड: may mean also, "having a fine jewel ornament," fixed on the tuft of hair left when a child undergoes the ceremony of tonsure; thabho or thambho for संग: pillar. See the Carli cave inscription in the last volume, page 1044.

No. 23. Aya chudasa, dhama kathaka, antevisino Bála mitasa dánam.

"The gift of BALAMITRA the well-tonsured pupil, reader of dhamma."
This is perhaps the same party, more advanced in his studies.

Nos. 24 and 25. Vasuliye dánam. "The gift of VASULÎ."

There are several bearing the same name, some written Vasulaye, an uncertainty naturally produced by the attempt to render without compound letters the Sanskrit genitive वस्त्रचाः

No. 26. Sethino paţikamakàlikánám dánam.

"The gift of the serving women of the nobility."

Sethi (Sanskrit Sreshti), means also the head of a corporation.

No. 27. Yasiliye dánam, "-the gift of YASILI."

No. 28. Ujeniyá phakiliyánám dánam,

"The gift of subscribers of Ujein."

The nám is omitted in the lithograph by mistake; the word is taken from the Sanskrit प्रक्रियाण् "of subscriptions."

No. 29. Ujeniyâ dhamagilino dánam.

"The gift of DHAMAGIRI of Ujein."

No. 30. Mulagirino dánam lakhakasa.

"The gift of Mulagiri (the root-hill of religion) the millionaire" or perhaps रचकस्थ the protector, may be more suitable.

No. 31. Ujeniyá chheta mátu dánam.

"The gift of the Kshatra's mother of Ujein."

No. 32. Uje(ni)yá tápansiyano isimátasa dánam.

"The gift of the body of rishis, performing their austerities in *Ujein*." In Sanskrit उज्जयनास्पक्षिन ऋषिमानस्पदानं.

No. 33. Ujeniyá saphineyakánam isikasa dánam.

"The gift of the morality students of *Ujein* to the rishis"—(reading savineyaka—and isikasa for isikáya.)

No. 34. Ujeniyá úpe(n)dadatasa padavatáyáchhaya dataya dánam.

"The gift of UPENDRADATTA of Ujein, for a perpetual charity to the itinerants: पदश्चायाच्यदत्तथे दानं."

No. 35. Ujeniyá tápansiyánam punsánam jaya dánam.

"The victory-gift of the people performing austerities of Ujein."

No. 36. Arahiniyá Sihayá dánam.

"The gift of arahini (or SAMARAHINI') SINHI'."

No. 37. Ujeniyá gi (ri) siyánam punsánam jaya dánam.

"The victory-gift of the men residing on the hills of Ujein."

No. 38. Ogireyakasa satigutasa dánam.

"The gift of SATYAGUPTA the Agarwala,"—(or the son of UGRA,) whence खेथियकस्य सन्यगुप्तस्य दानं."

No. 39. Usakidaya bhichhuniye dánam.

"The gift of Usakrîdá the priestess."

चयः कीडा means " who plays in the morning."

No. 40. Akilaye deviye ahimatumará.. ...

"The (gift) of AKILA DEVI mother of AHI."

No. 41. Asvadeviye Bahadata mátu dánam.

"The gift of Asva Devi the mother of BAHADATTA."

Further Inscriptions from Sanchi.

22 Hudily スタステロコとよれいまして (on the grateway pillar).

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" AICT正约个下之下.

32 FELTY PTI ADTET 2T.

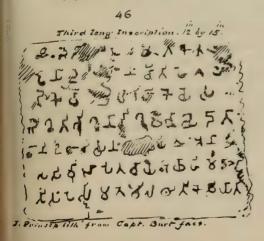
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m. Tでもちてはゆてすきて。 ~ 1キョカンタエおでRyAl

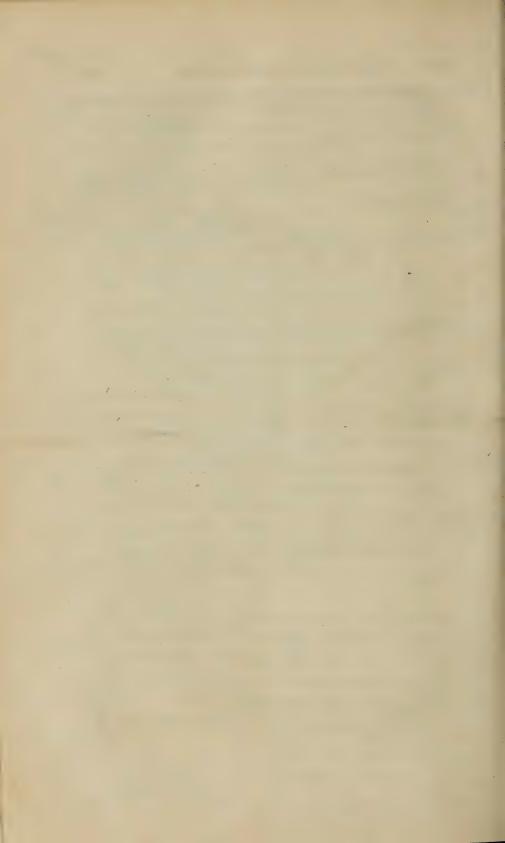
41 おがまりかのできかれてきて。

一人とエンコエンンスとう。

72 T 2 T. C 5 Y 1 7 4 2 T - O E 8







No. 42. Yakhiya bhichun'ye vedisa dánam.

"The gift of YAKHí the priestess and traveller."

Vedisa for बैदे खाः from वैदेशो, foreigner.

No. 43. danayá bhichhuniyá dánam.

"The gift of dani the priestess."

No. 44. Davigirimáyasa sethino

..... tiyo nágáya danam.

"The gift of DAVIGIRIMÁYA the sethi for the (che) tiva tree."

No. 45. Hidatáye sada dinadhe jiváya dánam, in Sanskrit, द्हसाय सदादिनार्धे जीवाय दानं.

"A gift for those living here (for distribution of food) at midday for ever."

No. 46. This inscription is in too mutilated a state to be restored entirely, but from the commencement of the third line ਜ ੀ ਨੇ ਜੀ ਹੈ ਜੀ

Sasijalá petaviye ichháhime (idi) si: sampesimate chilathitike siyáti. "It is also my desire that camphorated (cool?) water should be given to drink; may this excellent purpose endure for ever"—reading for sampesimate, उंग्रस्मतः.

No. 47. This fragment is cut on three sides of a square pillar.

Danda nágilalasa pavinañátínam dánathambho.

"This pillar is the gift of the illustrious family of Danda Nágirala."

No. 48. Is scribbling of a much later period in the Tibetan Nágari

TI TI gaga and is only mentioned because it was included in Captain

Burt's series of the Bhilsa dánams.

Postscript. By the Royal Asiatic Society's Quarterly Journal, No. VIII. just arrived, I perceive that Col. Sykes' collection of cave inscriptions has been published without interpretation, and that there are three or four long ones not included among those with which that gentleman favored me in November last. As I have reason to suppose that the same are now under investigation at Bombay by the Rev. Dr. Wilson, from fresh and accurate facsimiles, it will be prudent to await the result of his labours for the less perfect specimens; but I cannot refrain from inserting here the 4th of the list to shew how readily it may be interpreted through the Páli language.

This inscription is stated to be cut in a continuous line round the three sides of a chamber, immediately under the ceiling, in the rock ex-